A TRACT
CONCERNING
SCHISME
AND
SCHISMATIQVES.

WHEREIN

Is briefly discovered the originall causes of all Schisme.

Written by a Learned and Judicious Divine.

LONDON,
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SCHISMATICVES

WHEREIN

A Tract Concerning SCHISME.

Hereſie and *Schiſme* as they are commonly uſed, are two Theologicall ſcar-crows, with which they who uſe to uphold a party in Religion, uſe to fright away ſuch, as making enquiry into it, are ready to relinquiſh and oppoſe it, if it appeare either erronious or ſuſpitious; for as *Plutarch* reports of a Painter, who having unskilfully painted a Cock, chaſed away all Cocks & Hens, that ſo the imperfection of his Art might not appeare by compariſon with Nature; ſo men willing for ends to admit of no fancy but their own, endeavour to hinder an enquiry into it by way of compariſon of ſomewhat with it, peradventure truer, that ſo the deformity of their own might not appeare: but howſoever in the common manage, *Hereſie* and *Schiſme* are but ridiculous tearmes, yet the things in themſelves are of very conſiderable moment, the one offending againſt Truth, the other againſt Charity, and therefore both deadly, when they are not by imputation, but in deed.

It is then a matter of no ſmall importance, truly to deſcry the nature of them, and they on the contrary ſtrengthen themſelves, who through the iniquity of men and times, are injuriouſly charged with them.

Schiſm (for of *Hereſie* we ſhall not now treat, except it be by accident, and that by occaſion of a generall miſtake, ſpread through all the writings of the Ancients, in which their names are familiarly confounded) *Schiſme*, I ſay, upon the very ſound of the word imports diviſion, *Diviſion* is not but where *Communion* is or ought to be: now *Communion* is the ſtrength and ground of all Society whether *Sacred* or *Civill*, whoſoever therefore they bee that offend againſt this Common ſociety and friendlineſſe of men, if it be in civill occaſions, are guilty of Sedition or Rebellion; if it be by reaſon of *Eccleſiaſticall* difference, they are guilty of *Schiſme*: So that *Schiſme* is an *Eccleſiasticall ſedition*, as *Sedition* is a *lay Schiſme*, yet the great benefit of Communion; notwithſtanding in regard of divers diſtempers men are ſubject to, Diſſention and Diſunion are often neceſſary; For when either falſe and uncertaine Concluſions are obtruded for truth, and Acts either unlawfull, or miniſtring juſt ſcruple are required of us to be perform'd in theſe caſes, conſent were conſpiracy, and open conteſtation is not faction or *Schiſme*, but due Chriſtian animoſity.

For the opening therefore of the nature of *Schiſme*, ſomething muſt be added by way of difference to diſtinguiſh it from neceſſary ſeparation, and that is, that the cauſe upon which diviſion is attempted, proceed not from Paſſion, or from Diſtemper, or from Ambition, or Avarice, or ſuch other ends, as humane folly is apt to purſue, but from well weighed and neceſſary reaſons, and that when all other meanes having been tryed, nothing will ſerve to ſave us from guilt of Conſcience, but open ſeparation; ſo that *Schiſme*, if we would define it, is nothing elſe but an unneceſſary ſeparation of Chriſtians from that part of the viſible Church, of which they were once members; now as in mutinies and civill diſſentions, there are two attendants in ordinary belonging unto them: one the Choyſe of an Elector or Guide, in place of the Generall or Ordinary Gover-

nor,

nor, to rule and guide, the other the appointing of some publique place, or Randevous, where publike meetings must be celebrated. So in Church dissentions and quarrels, two appurtenãces there are, which serve to make *Schisme* compleat.

First, in the choyce of a *Bishop*, in opposition to the former, (a thing very frequent amongst the Ancients, & which many times was the cause and effect of *Schisme*.)

Secondly, the erecting of a new Church and Oratory, for the dividing parts to meet in publiquely. For till this be done, the *Schisme* is but yet in the wombe.

In that late famous Controversie in *Holland*, *De Prædestinatione & auxiliis*, as long as the disagreeing parties went no further than Disputes and Pen Combats, the *Schisme* was all that while unhatch'd, but assoone as one party swept an old Cloyster, and by a prety Art suddenly made it a Church, by putting a new Pulpit in it, for the separating party there to meet; now what before was a Controversie became a formall *Schisme*. To know no more then this, if you take it to be true, had been enough to direct how you are to judge, and what to think of *Schisme* and *Schismatiques*, yet because of the *Ancients*, (by whõ many are more affrighted than hurt) much is said and many fearefull doomes, pronounc'd in this case, we will discend a little to consider of *Schisme* as it were by way of story, and that partly further to open that, which we have said in general by instancing in particulars, & partly to disabuse those, who reverencing Antiquity more than needs, have suffered themselvs to be scared with imputation of *Schisme*, above due measure, for what the Ancients spake by way of censure of *Schisme* in generall is most true, for they saw (and it is no great matter to see so much that unadvised and open fancy to break the knot of union, betwixt man and man (especially amongst Christians, upon whõ above all other kind of men, the tye of love & cõmunion doth most especially rest) was a crime hardly pardonable, & that nothing absolves men frõ the guilt of it, but true

and unpretended Conscience, yet when they came to pronounce of *Schisme* in particular, (whether it was because of their own interest, or that they saw not the truth, or for what other cause God only doth know) their judgements many times (to speake most gently) are justly to be suspected, which that you may see, we will range all *Schisme* into two ranks.

First is a *Schisme*, in which only one party is the *Schismatique:* for where cause of *Schisme* is necessary, there not he that separates, but he that is the cause of separation is the *Schismatique*.

Secondly, there is a *Schisme* in which both parties are the *Schismatiques*, for where the occasion of separation is unnecessary, neither side can be excused from guilt of *Schisme*.

But you will aske who shall be the judge, what is necessary? Indeed it is a question which hath beene often made, but I think scarcely ever truly answered, not because it is a point of great depth or difficulty truly to assoile it, but because the true solution of it carryes fire in the tayle of it (for it bringeth with it a piece of doctrine, which is seldom pleasing to Superiors) To you for the present this shall suffice.

If so be you be *animo defæcato*, if you have cleared your selfe from froath and grownes, if neither sloath nor feare, nor ambition, nor any tempting spirit of that nature abuse you (for these and such as these are the true impediments, why both that & other questions of the like danger are not truly answered) if all this be, and yet you know not how to frame your resolution, and settle your selfe for that doubt; I will say no more of you than was said of *Papias* S. *Johns* own schollar, your abilities are not so good as I presumed.

But to go on with what I intended, and from that that diverted me, that you may the better judge of the nature of *Schismes* by their occasions, you shall finde that all *Schismes* have crept into the Church by one of these three ways, either upon matter of fact, or upon matter of opinion, or point

of

of ambition: for the first, I call that matter of fact, when somthing is required to be done by us, which either we know, or strongly suspect to be unlawfull; so the first notable *Schisme*, of which we reade in the Church, contained in it matter of fact, for it being upon error taken for necessary, that an *Easter* must be kept, and upon worse than error (if I may so speake) for it was no lesse than a point of Iudaisme forced upon the Church, upon worse than error, I say, thought further necessary that the ground of the time, for keeping of that Feast must be the rule left by *Moses* to the *Jews*, there arose a stout Question, Whether we were to celebrate with the *Jews* on the fourteenth *Moon*, or the *Sunday* following? This matter though most unnecessary, most vaine, yet caused as great a combustion as ever was in the Church, the *West* separating and refusing Communion with the *East*, for many yeares together: In this fantasticall hurry I cannot see but all the world were *Schismatiques*, neither can any thing excuse them from that imputation, excepting only this, that we charitably suppose that al parties did what they did out of Conscience, a thing which befell them through the ignorance of their guides, (for I will not say through their malice) and that through the just judgment of God, because through sloath and blind obedience men examined not the things which they were taught, but like beasts of burthen, patiently couched down, and indifferently underwent whatsoever their Superiors laid upon them: by the way, by this we may plainely see the danger of our appeale to Antiquity, for resolution in controverted points of Faith. O how small reliefe we are to expect from thence; for if the discretion of the chiefest Guides, and Directors of the Church, did in a point so triviall, so inconsiderable, so mainely fayle them, as not to see the truth in a subject, wherein it is the greatest marvaile, how they could avoyde the sight of it, can we without the imputation of great grosnesse and folly, thinke so poore spirited persons, competent

Iudges of the questions now on foot betwixt the Churches; pardon me, I know not what Temptation drew that note from me.

The next *Schisme* which had in it matter of fact, is that of the *Donatists*, who was perswaded (at least pretended so) that it was unlawfull to converse or communicate in holy dutyes with men stained with any notorious sin, for howsoever, that *Austen* do specifie only the *Thurificati* and *Traditores* and *Libellatici*, *&c.* as if he separated only from those, whom he found to be such, yet by necessary proportion, he must referre to all notorious sinners, upon this he taught that in all places, where good and bad were mixt together, there could be no Church by reason of Pollution, cooperating a way from sinners, which blasted righteous persons, which conversed with them, and made all uncleane; on this ground, separating himselfe from all that he list to suspect, he gave out, that the Church was no where to be found but in him, and his Associates, as being the only men among whom wicked persons found no shelter, and by consequence the only cleare and unpolluted company, and therefore the only Church. Against this Saint *Augustine* laid down this Conclusion, *Unitatem Ecclesiæ per totum Mundum dispersæ præceptam non esse differendam*, which is indeed the whole summe of that Fathers disputation against the *Donatists*. Now in one part of this Controversie, one thing is very remarkable. The truth was there, where it was by meere chance, and might have been on either side, the reason brought by either party notwithstanding, for though it were *De facto falso*, that *pars Donati* shut up in *Africke* was the only Orthodoxe party, yet it might be true, notwithstanding any thing, Saint *Augustin* brings to confute it, and on the contrary, though it were *de facto* true, that the part of Christians dispersed over the whole Earth were Orthodox, yet it might have beene false, notwithstanding

ing any thing Saint *Auguſtine* brings to confirme it. For where or amongſt whom or how many the Church ſhall bee, or it is a thing indifferent it may be in any number more or leſſe, it may be in any Place, Countrey, or Nation, it may be in all, and for ought I know, it may be in none, without the prejudice to the definition of a Church, or the truth of the Goſpell, *North* or *South*, many or few, diſperſed in many places, or confined to one: None of theſe do either proove or diſproove a Church.

Now this *Schiſme*, and likewiſe that former to a wiſe man that well underſtands the matter in Controverſie, may afford perchance matter of pity, to ſee men ſo ſtrangely diſtracted upon fancy, but of doubt or trouble what to do it can yeeld none; for though in this *Schiſme* the *Donatiſt* bee the *Schiſmatique*, and in the former both parties bee equally ingaged in the *Schiſme*, yet you may ſafely upon your occaſions communicate with either, if ſo bee you flatter, neither in their *Schiſme*: For why might not it bee lawfull to go to Church with the *Donatiſt*, or to celebrate *Eaſter* with the *Quartodeciman*, if occaſion ſo require? ſince neither Nature, nor Religion, nor Reaſon doth ſuggeſt any thing of moment to the contrary? For in all publique meetings pretending holyneſſe, ſo there be nothing done, but what true Devotion and piety brooke, why may not I be preſent in them, and uſe communication with them; Nay, what if thoſe to whom the execution of the publik ſervice is committed, do ſomething either unſeemely or ſuſpitious, or peradventure unlawfull? what if the garments they weare be cenſured, nay indeed be ſuſpitious? what if the geſture or adoration to be uſed to the Altars, as now we have learn'd to ſpeak? what if the Homiliſt have preached, or delivered any doctrine of the truth, of the which we are not well perſwaded? a thing which very often fals out: yet for

all this we may not separate, except we be constrained personally to beare a part in themselves; The Priests under *Ely* had so ill demeaned themselves about the dayly sacrifice, that the Scripture tels us, they made them to stink, yet the People refused not to come to the Tabernacle, nor to bring their Sacrifice to the Priest, for in those *Schismes* which concerne fact, nothing can be a just cause of refusing of Communion, but only to require the execution of some unlawfull or suspected act, for not only in reason, but in Religion too, that maxime admits of no release, *cautissimi cujusque Præceptum quod dubitas ne feceris*, long it was ere the Church fell upon *Schisme*, upon this occasion, though of late it hath had very many, for untill the second Councell of *Nice*, in which concileable Superstition and Ignorance did conspire, I say, untill the Rout did set up Image-worship, there was not any remarkable *Schisme* upon just occasion of fact, all the rest of *Schismes* of that kind were but wantons, this was truely serious; in this the *Schismaticall* party was the Synod it selfe, and such as conspired with it; for concerning the use of Images in sacrifices,

First, it is acknowledged by all that it is a thing unnecessary.

Secondly, it is by most suspected.

Thirdly, it is by many held utterly unlawfull, can then the enjoyning of such a thing be ought else but abuse? or can the refusall of Communion here be thought any other thing than duety? Here or upon the like occasion to separate, may peradventure bring personall trouble or danger, (against which it concernes any honest man, to have *pectus Præparatum*) further harme it cannot do, so that in these cases you cannot be to seeke what to thinke, or what you have to do.

Come we then to consider a little of the second sort of *Schisme*, arising upon occasion of variety of opinion: it hath

been

been the common diſeaſe of Chriſtians from the beginning, not to content themſelves, with that meaſure of Faith, which God and Scriptures have expreſly afforded us, but out of a vaine deſire to know more than is revealed, they have attempted to deviſe things, of which wee have no light, neither from Reaſon nor Revelation; neither have they reſted here, but upon pretence of Church authoritie (which is none) or Tradition (which for the moſt part is but fayned) they have peremptorily concluded, and confidently impoſed upon other a neceſſity of entertayning concluſions of that nature, and to ſtrengthen themſelves have broken out into diviſions and factions, oppoſing man to man, Synod to Synod, till the peace of the Church vaniſhed, without all poſſibility of recall: hence aroſe thoſe ancient, and many ſeparations amongſt Chriſtians, occaſioned by *Arianiſme*, *Eutychianiſme*, *Neſtorianiſme*, *Photinianiſme*, *Sabellianiſme*, and many more both ancients, and in our own time, all which indeed are but names of *Schiſm*; howſoever in the common language of the Fathers, they were called *Hereſies*, for *Hereſie* is an act of the will, not of the reaſon, and is indeed a lye and not a miſtake, elſe how could that of *Auſten* go for true, *Errare poſſum, Hæreticus eſſe nolo:* indeed *Manichaniſme*, *Valentinianiſme*, *Macedonianiſme*, *Mahometiſme*, are truely and properly *Hereſies:* For we know that the Authors of them received them not, but invented them themſelves, and ſo knew what they taught to be a lye: but can any man avouch that *Arius* and *Neſtorius*, and others that taught erroniouſly concerning the Trinity, and the perſon of our SAVIOUR, did maliciouſly invent what they taught, and not rather fall upon it by error and miſtake? till that be done, and upon good evidence, we will thinke no worſe of all parties than needs we muſt, and take theſe Rents in the Church to be at the worſt but *Schiſmes*, upon matter of opinion, in which caſe what we are to do, is not a point of

any great depth of underſtanding to diſcover, if ſo be diſtemper and partiality do not intervene: I do not ſee that *opinionum varietas & opinantium unitas*, are Ασυστατα, or that men of different opinions in Chriſtian Religion, may not hold communion in *Sacris*, and both go to one Church, why may I not go, if occaſion require, to an *Arian* Church, ſo there be no Arianiſme expreſt in their Liturgy, and were Lyturgies and Publique formes of Service ſo framed, as that they admitted not of particular and private fancies, but contained onely ſuch things, as in which all Chriſtians do agree; *Schiſmes* on opinion were utterly vaniſhed: for conſider of all the Liturgies that are and ever have beene, and remove from them whatſoever is ſcandalous to any party, and leave nothing but what all agree on, and the evill ſhall be, that the publique Service and Honour of GOD ſhall no wayes ſuffer. Whereas to load our publique formes, with the private fancies upon which we differ, is the moſt ſoveraign way to perpetuate *Schiſme* unto the Worlds end; Prayer, Confeſſion, Thankſgiving, Reading of Scriptures, Adminiſtration of Sacraments, in the playneſt and the ſimpleſt manner, were matter enough to furniſh out a ſufficient Liturgy, though nothing either of private opinion, or of Church Pomp, of Garments, or preſcribed Geſtures, of Imagery, of Muſick, of matter concerning the Dead, of many ſuperfluities which creepe into the Church, under the name of Order, and Decency, did interpoſe it ſelfe.

To charge Churches and Liturgies, with things unneceſſary was the firſt beginning of all ſuperſtition, and when ſcruple of Conſcience began to be made or pretended, there *Schiſme* began to breake in; if the ſpeciall Guides and Fathers of the Church would be a little ſparing of incumbring Churches with ſuperfluities, or not over-rigid either in

in reviving obsolete Customes, or imposing new, there would be farre lesse cause of *Schisme* or *Superstition*, and all the inconvenience were likely to ensue would be but this, they should in so doing yeeld a little to the imbecillity of their Inferiours, a thing which S. *Paul* would never have refused to do; meane while wheresoever false or suspected opinions are made a peece of Church Liturgy, he that separates is not the *Schismatique*, for it is alike unlawfull to make profession of known or suspected falsehood, as to put in practise unlawfull or suspected actions.

The third thing I named for matter of *Schisme* was *Ambition*, I meane *Episcopall Ambition*, shewing it selfe especially in two heads, one concerning Pluralities of *Bishops* in divers Seas. *Aristotle* tels us that necessity causeth but small faults, but Avarice and Ambition were the mother of great Crimes; *Episcopall Ambition* hath made this true, for no occasion hath produced more frequent, more continuous, more sanguineous *Schismes*, than this hath done the Seas of *Alexandria*, of *Constantinople*, of *Antioch*, and above all of *Rome*, doe abundantly shew thus much, and all Ecclesiasticall stories witnesse no lesse, of which the greatest that consists of factionating and tumultuating of great and potent *Bishops*.

Socrates Apologizing for himselfe, that professing to write an Ecclesiasticall Story, he did oft-times interlace the actions of secular Princes and other Civill businesse, tels us that he did this to refresh his Reader, who otherwise were in danger to be cloyd by reading so much of the Acts of unquiet and unruly Bishops, ἐν οἷς κατ' ἀλλήλων ἐτύρευον, in which as a man may say, they made butter and cheese one of another, for τυρεύειν, that I may shew you a cast of my old office and open you a mystery in Grammar, properly signifies to make butter and cheese, & because these are not made without much agitatiō of the milk, hence τυρεύειν, by a borrow'd &

translated signification, signifies to do things with much agitation and tumult.

But that I may a little consider of the two heads, I but now specified, the first I mentioned was the *Prelaties of Bishops* in one Sea. For the generall practise of the Church, since the beginning, at least since the originall of Episcopacy, as now it is, was never to admit at once more than one Bishop in one Sea, and so far in this point have they been carefull to preserve unity, that they would not have a Bishop in his Sea to have two Cathedrall Churches which thing lately brought us a book out of *France* *De Monomachia Episcoporum*, written by occasion of the Bishops of *Langres*: who I know not upon what fancy could not be content with one Cathedrall Church in his Dioceſſe but would needs have two, which to the Author of that Work seemes to be a kind of Spirituall Polygamy, it fell out amongst the Ancients very often; sometimes upon occasion of difference in opinions, sometimes because of those who were interessed in the choyce of Bishops; that two and sometimes more were set up, and all parties striving to maintaine their own Bishop, made themselves severall Churches, severall Congregations, each refusing to participate with others, and many times proceeding to mutuall excommunications; this is that which *Cyprian* cals *Erigere Altare contra Altare*, to this doth hee impute the originall of all Church disorders, and if you read him, you would thinke he thought no other Church tumult to bee *Schisme* but this: This perchance may plead some excuse, for though in regard of Religion it selfe, it matters not whether there be one or more Bishops in one Dioceſſe, for *Epiphanius* reckoning up the Bishops of *Rome*, makes *Peter* and *Paul* the first: and Saint *Augustin* acknowledgeth for a time hee sate fellow Bishop with his predecessor, though he excused it, that he did so by being ignorant that the con-

contrary had beene decreed by the Councell of *Nice*, yet it being a thing very convenient for the peace of the Church to have it so, neither doth it any whit favour of their misdemeanor, their punishment sleepes not who unnecessarily and wantonly goe about to infringe it.

But that other head of *Episcopall Ambition*, concerning *Supremacy of Bishops* in divers Seas, one clayming *Supremacy* over another, as it hath beene from time to time, a great trespasse against the Churches Peace. so it is now the finall ruine of it. The *East* and *West* through the fury of the two prime Bishops, being irremediably separated without all hope of Reconcilement. And besides all this mischiefe, it is founded on a vice contrary to all Christian humility, without which no man shall see his SAVIOUR; for they do but abase themselves and others, that would perswade us, that Bishops by CHRISTS Institution have any superiority over other men further than of Reverence, or that any Bishop is Superior to another further than Positive order agreed upon amongst Christians hath prescribed: for wee have beleeved him that hath told us that in IESUS CHRIST there is neither high nor low, and that in giving honour, every man should bee ready to preferre another before himselfe, which saying cuts off all clayme certainly of superiority, by title of Christianity, except men thinke that these things were spoken onely to poore and private men. Nature and Religion agree in this, that neither of them hath an hand in this heraldry of *Secundum sub & supra*, all this comes from Composition and agreement of men amongst themselves, wherefore this abuse of Christianity to make it Lacquey to Ambition, is a vice for which I have no extraordinary name of Ignominy, and an ordinary I will not give it,

it, leaſt you ſhould take ſo tranſcendent a vice to bee but triviall.

Now concerning *Schiſme* ariſing upon theſe heads, you cannot be for behaviour much to ſeeke, for you may ſafely communicate with all parties as occaſion ſhall call you, and the *Schiſmatiques* here are all theſe who are head of the faction, together with all thoſe who foment it: for private and indifferent perſons, they may bee ſpectators of theſe contentions as ſecurely in regard of any perill of Conſcience, (for of danger in purſe or perſon, I keepe no account) as at a Cock fight: where Serpents fight, who cares who hath the better? the beſt wiſh is that both may periſh in the fight.

And for conventicles, of the nature of which wee deſire to bee informed, thus much in generall evidently appeares, that all meetings upon an unneceſſary ſeparation are to bee ſo ſtiled, ſo that in ſenſe a Conventicle is nothing elſe but a Congregation of *Schiſmatiques*, yet Time hath taken leave ſometimes to fix this name upon good and honeſt meetings, and that perchance not altogether without good reaſon, for without publique religious meetings thus it fares, firſt it hath beene at all times confeſſed neceſſary, that God requires not only inward and private devotion, when men either in their hearts and Cloſets, or within their private wals, pray, prayſe, confeſſe and acknowledge; but he further requires all thoſe things to be done in publique, by troupes and ſhoales of men, and from hence have proceeded publique Temples, Altars, formes of Service, appoynted times, and the like, which are required for open Aſſemblies, yet whilſt men are truely pious, all meetings of men for mutuall help of piety & devotion wherſoever and by whomſoever celebrated, were permitted without exception.

But

But when it was espyed that ill affected persons abused private meetings, whether Religious or Civill to evill ends; Religiousnesse to crosse Impiety, as appeares in the Ethnick Elusinia, and Bacchanalia, and Christian meetings under the Pagan Princes, when for feare they durst not come together in open view, were charged with fowle imputations, as by the report of Christians themselves plainely appeares, and Civill meetings many times under pretence of friendly and neighbourly visites, sheltered treasonable attempts against Princes and Common-weales.

Hence both Church and State joyned, and joyntly gave order for Formes, Times, Places of Publique meetings, whether for Religious or Civill ends, and all other meetings whatsoever, besides those of which both Time and Place, are limited: They censured for Routs and Riots, and unlawfull Assemblies in the State, and in the Church for Conventicles.

So that it is not lawfull no not for prayer, for hearing, for Conference, for any other Religious office whatsoever, for people to assemble otherwise, then by publique order is allowed, neither may we complain of this in times of corruption, for why should men desire to do that suspitiously in private which warrantably may bee performed in publique.

But in times of manifest Corruptions and persecutions, wherein Religious Assembling is dangerous, private meetings howsoever, besides publique order are not only lawfull, but they are of necessity and duty, else how shall we excuse Meetings of Christians for publique Service, in time of danger and persecutions, and of our selves in Queene *Maries* dayes? and how will those of the Romane Church amongst us,

put off the imputation of Conventicling, who are knowne amongst us privately to assemble for Religious exercise against all established order, both in State and Church? For indeed all pious Assemblies in times of persecution and corruption howsoever practised, are indeed or rather alone the lawfull Congregations; and Publique Assemblies, though according to forme of Lawe, are indeed nothing else but Riots and Conventicles, if they be stayned with corruption and superstition.

FINIS.

ERRATA.

Page 5. *lin.* 29. *read* and now. *p.* 6. *l.* 20. *r.* cleane. *p.* 13. *l.* 17. *for* abase, *reade* abuse.